JULY 1954

Christian News-Letter

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Eberhard Mueller

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EDITED BY JOHN LAWRENCE

Published quarterly by
THE CHRISTIAN FRONTIER COUNCIL

CHRISTIAN NEWS-LETTER

Editor: John Lawrence. Assistant Editor: Mark Gibbs.
Editorial Secretary: Mrs. Vera Trail.

Vol. 2, *No.* 3 *July* 1954

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Subscription 10/6 *per annum. Special rate for full-time students and missionaries* 5/- *post free. Single copies available on request* 2/6 (*post free* 2/8).

Subscriptions to:
Oxley & Son (Windsor) Ltd.,
4 High Street, Windsor.

Editorial Correspondence:
24 St. Leonard's Terrace,
*London, S.W.*3.

The Christian Frontier Council, under whose auspices this journal is published, is a fellowship of 30 *or* 40 *lay men and women who hold responsible positions in secular life and have met regularly for the past eleven years to explore with each other the practical implications of their faith. They include members of all denominations. From time to time the Council forms specialised groups to deal with subjects such as politics, medicine or education. The Council does not seek publicity, but on appropriate occasions the substance of its discussions will be made known in this journal. The Editor is solely responsible for what is published in "Christian News-Letter".*

CHRISTIAN
NEWS-LETTER

From the Editor

The course of the recent dispute about A.R.P. in Coventry shows how far Government thinking can be from the feelings of the man in the street. And the public are as much to blame as the Government for this. No one wants to leave the problems of nuclear weapons entirely to the experts, but public opinion gives the Government very little indication of what it wants done. The Americans have a vast literature on every aspect of atomic energy, but we lag behind. Have we even asked ourselves the right questions, let alone begun to answer them? It sometimes seems as if we were too frightened to think.

Does the existence of the H Bomb raise new questions of principle? Use enough TNT and it will do as much damage as a nuclear explosion; a friend writes: "I am not morally shocked by the prospect of mass destruction simply because so many more people are destroyed than when Cain slew Abel. The guilt of war is much more widely spread than we generally like to acknowledge—especially in countries which claim to be democracies". So it is hard to maintain the old distinction between front line troops and civilians, at any rate in its classical form. Once you admit that war may be justified, why should you not attack the enemy's war factories, and in practice that generally involves widespread destruction of his cities. There is no obvious reason for drawing the line at any particular point, but does it then follow that the line is to be drawn nowhere? Why do we still shrink from bacterial warfare and the use of poison gas, and why do we not regularly poison our enemies' water supplies?

It is often said that attempts to mitigate the horrors of war are never successful, but Professor Butterfield reminds us that the very opposite has been true in the past. Our circumstances are different from those of

the eighteenth century, but that does not dispense us from seeking for remedies appropriate to our own condition.

The indiscriminate nature of the latest weapons introduces a new factor whose implications we have not yet digested. The first atomic bombs spread destruction over about a square mile; one gathers that the ammunition used by the atomic cannon of the Americans has about the same radius of destruction, and, if so, one can see that they must be very effective tactical weapons. But for front line fighting and for use against strategic objectives they are near the limit of useful power. The more modern atom bombs now available are said to have a much wider radius of destruction—and this again is far surpassed by the hydrogen bomb. Such weapons would scarcely be more effective than a 1945 atom bomb against frontline troops or aerodromes, but they would be far more destructive to the enemy's cities.

For myself I believe that we ought to say publicly that we will not use hydrogen bombs. And quite apart from any question of intrinsic rightness, I think that such a declaration might break the present deadlock between East and West. But the matter is complicated. These decisions are not purely personal; we are all involved with one another, and many people disagree with me. Our Government could not, indeed it ought not to adopt such a policy without the support of public opinion. And even so, the British Government could not take its own line without first considering what our position would be if in a future war our great ally wanted to launch hydrogen bombs from British bases. One partner to an alliance can hardly dictate to his ally, without consultation, what weapons may or may not be used, though each party has the right to urge his views on the other. And what about our allies on the continent of Europe? No doubt they wish to see certain weapons banned, but they would not like Britain to take action that might endanger the whole North Atlantic Alliance, at least until all the members of the Alliance had been consulted. And what about the Commonwealth? This is a matter on which each member of the Commonwealth will have views and expect to be consulted.

We entered into our present international engagements willingly and for reasons which seemed to us morally sufficient as well as materially advantageous. And we have derived much benefit from them. We cannot act without taking our alliances into account, but that is not to say that we cannot act at all. Our Government can urge their views on our allies and no doubt they do so, but normally they must do this in private, and we ought not to press unduly for publication of these

delicate exchanges. But what views ought our Government to be putting forward? No one can say, until public opinion crystallizes round some concrete proposal.

After Billy Graham

A great intensity of simple, sincere, sustained prayer from thousands of people lies behind all that has been done through Billy Graham. It is good news that Dr. Graham may be coming back. But a return visit is not the same as a first visit and it might be a mistake to try to repeat the successes of Harringay.

Dr. Graham appeals to the whole range of the middle and upper classes, but his chief appeal is to those members of the middle classes who already stand on the fringes of the Church, and they are many. He has had unexpected success with intellectuals and other superior persons; there are some real working class people among his converts; and there are moving stories of spivs and criminals who testify to a changed life by deeds of restitution after a visit to Harringay. But on the whole the Greater London Crusade has not touched those parts of society which are completely outside the Church. Americans use the phrases "church membership" and "church connection" in a strict sense and the claim that over half the converts had no previous church connection did not mean that they had no contact with religion.

He seems to need a big hall in order to make his full impact, and it was an inspiration to take Harringay for his first visit, but next time it may be best to take a less gigantic establishment and to work a smaller field more intensively. To ask Billy Graham to adopt a new approach is to demand his spiritual growth, but there are those who already find evidence of such growth in him. Indeed I find it hard to see how a man can progress so far in spiritual life without going farther.

An American friend writes fearing that Billy Graham has started too soon; he sends people into the churches with great expectations, but there are many churches in England or America which have lost their congregations because the church did not seem relevant to people's lives. Such churches will not be able to hold the converts or to build them up in church life; and their last state may be worse than their first if they fall away after conversion. We should, he argues, begin with the inner renewal of the churches, not with mass evangelism. This is a shrewd criticism, and it will be instructive to see how many of those who "went to the front" at Harringay stay in the Church. In this context "inner

renewal" means much more than "revival" in the traditional sense. My American friend meant that we must show people how Christianity touches their every-day concerns. We must bring the Church into ordinary people's houses before we can expect to bring into Church all those ordinary people who are now wholly estranged from religion. It was good that Billy Graham sent people back into their churches, but that is not enough: they must go out again from the churches into factories and trade unions and offices, where the message of Harringay may seem remote.

It is a good editorial rule not to publish anything that one does not understand oneself, but I have broken it in this issue of the CHRISTIAN NEWS-LETTER. I do not fully understand what Bonhoeffer meant by "religionless Christianity", but it is important to understand him. He has indeed "seen over our heads and spoken of things that we have not yet reached". His moving and inspiring last papers reach us as fragments which are not fully comprehensible without a context of thought which is lost, but we must do our best with what we have. Like all original thinkers, he gives words a new meaning, and evidently he is using the word "religion" in a special sense. A friend reminds me of F. D. Maurice's saying, "religion is the greatest enemy of God". But still, it is not easy to find an equivalent phrase which explains without distortion. To substitute "religiosity" begs too many questions, but one begins to understand when one puts what Bonhoeffer says into the context of what he was trying to do. Above all he was a pastor of souls, and it was his great concern that we should speak to people in a language which they understand. And to put "religion" into the context of modern secular society seemed to Bonhoeffer like "preaching the Gospel in English to a Bantu-speaking audience". The weakness of Billy Graham is that he is too "religious".

Ecumenism From Below

Returning home from the Whitsun Conference of the Ecumenical Fellowship I was asked, "What was it like?" "What happened?" But how is one to answer? One can say that after such encounters one is not the same as before, and that is the sober truth, but it is neither illuminating nor convincing to those who were not there. There was nothing very spectacular to describe; but simply to meet so many of one's even Christians from other churches in that atmosphere was to test the quality of our beliefs in a way that cannot be done within any denominational walls. It was encouraging that the feeling of urgency came even

more from the floor than from the speakers. Harness all that spiritual energy to local ecumenism and something will happen. That is the next great task for the British Council of Churches.

To some of us the high point was the moment in the Free Church communion service when a Church of Scotland minister gave the assurance, "It is His body". All the authority of the Church seemed concentrated in that central affirmation. The effect was probably greatest on those who expected it least, and more than one Anglican, including at least one Anglo-Catholic, was forced to think again and to think more deeply about non-episcopal orders.

We come to these conferences armed with our pet phrases to account for the action of God's grace among our erring brothers and sisters. "Uncovenanted mercies", "*vestigia ecclesiae*", "God is not bound by the sacraments", or "the members of the invisible church are in communion with each other whether they know it or not". But when you begin to share your faith and to share your problems, in prayer with those who are separated from you, these phrases ring hollow. Our ecclesiastical theories purport to foresee everything and so they do, in theory; but in practice God seems to distribute his gifts in ways which are surprising, to say the least, if any of our theories are the whole truth.

Some of the discussion seemed pre-ecumenical and it was disappointing to be asked once more to decide whether the Church is "the people of God" or "the body of Christ", when Scripture assures us that it is both. I hope I may be forgiven for wondering whether the Church does not escape all our definitions. But even so it does not follow that those are right who refuse to define the Church; their very refusal seems to cloak a definition which many of us find even more inadequate than the rest. Give human logic its head and we shall all find good reasons to unchurch each other, but there is more than logic in this. At certain stages of early church history the pagans might have said to us: "For goodness' sake make up your minds. Was Jesus a man or God? Do you believe in one God or in three Persons? Which is it to be?" We all know the paradoxical answers given in the creeds. It may be the task of our age to enrich the Church with further spiritual paradoxes.

Bantu Education

Many Christians in this country would be more outspoken about South African affairs if some of the most respected leaders of the Church of South Africa did not tell us that our interventions often do more

harm than good. One unfortunate result of this is that some of the things that happen in South Africa are not reported so fully as they would be if they happened elsewhere. Dr. Norman Goodall's recent broadcast about the changing attitude of the Dutch Reformed Church was all the more welcome; it elicits a comment from a correspondent in South Africa who endorses what Dr. Goodall says about "the sincerity of the Dutch Reformed Church in its apartheid policy"; but he adds: "The Nationalist politicians have no such motives". Indeed in their speeches they often speak quite openly of their purpose "to preserve the white privileges and keep the blacks in their places". And the new Bantu Education Bill reinforces this impression. In the past the missions have played an honourable part in the education of Africans, but now the Government is taking powers to exclude the Church absolutely from the education of those with black skins.

It may be argued that these powers may not be used to the full and that the Church may still be allowed to keep some schools. Let us hope so. But any such schools will be completely under the thumb of the Minister of Native Affairs. No school may exist without his sanction. The bill leaves so much to the discretion of the Minister that it is impossible to say for certain how it will work out, but it is possible to gather its intention from the report of the "Commission on Native Education" from which it arose. The purpose is of course to separate the education of Africans from that of Europeans and to that end the schools in which Africans are taught are to be transferred from the Ministry of Education, who presumably understand the job of education, to the Ministry of Native Affairs whose chief concern is to implement the policy of apartheid. The Commission on Native Education considered that "in other parts of Africa . . . the tendency is for an undue percentage of the budget to be allocated to education". So there will not be "too much" education of Africans. What will it be like? The need for more "practical" and less "academic" education for Africans has been stressed and it is credibly reported that a senior official of the Department of Native Affairs said in answer to a question that he envisaged "practical education for the hotel trade and for forestry". The Commission on Native Education recommends that English and Afrikaans be taught "in such a way that the Bantu child will be able to find his way in European communities; to follow oral or written *instructions:* and to carry on a simple conversation with Europeans about his *work* and other subjects of common interest" (our italics). One of our correspondents comments: "The African is to be kept a man apart. Is he really to be treated as a man?"

Loyalty and Discretion

If one is taking someone on for highly confidential work, one naturally has inquiries made about his loyalty, but that is only the beginning. The more difficult part of the business is to assess the man's discretion and to discover whether his circumstances are such as put him in some special temptation to leak. Discretion is not the same as loyalty. We have all at some time or other been told things that we ought not to have heard, and sometimes the most discreet people will forget themselves for a moment. "Call no man discreet till he is dead". Even if a man is loyal and honourable and discreet in the highest degree, he should avoid the neighbourhood of known pitfalls if he has really important secrets entrusted to him. It is not a question of "guilt by association", it is not a moral question at all. It is merely a question of what burdens it is wise to put on human frailty.

It is admitted that Dr. Oppenheimer's brother and wife are Communists, that he had a Communist mistress at the time when the first atomic bombs were being developed, and that he likes to frequent left-wing society. Communists show a zeal for their cause which often shames Christians, and it was important for them to get what they could out of Dr. Oppenheimer. There seems every reason to think that he avoided any pitfalls that may have been set for him, but this could not have been foreseen with certainty and it was wrong to take the risk. If the security authorities had decided on this ground that Dr. Oppenheimer ought not to have access to certain secret information they would have been on strong ground, but they have introduced the irrelevant question of his attitude to the hydrogen bomb. At the moment of writing it looks to many people as if he is being punished now for giving in the past advice which is unpalatable to the present rulers of America.

In the Soviet Union it has long been treated as a crime to advise a policy which is afterwards repudiated. So eighteen months ago in these columns I risked the guess that within ten years Academician Lysenko would be shot for sabotage. Already he is under criticism and in the past that has generally been the prelude to disgrace and exemplary punishment. So long as his methods seemed to promise an increase in agricultural production he was in favour, and those who did not accept his theories were under a cloud, to put it mildly. Now Soviet agriculture is in difficulties and Lysenko is out of favour. He has done much harm to Soviet science and it is good to see him go. But let us hope that the Kremlin will be content to dismiss him without treating him as a criminal. That would be an advance towards justice under the law, and it is prob-

ably the best hope for Russia that a sense of law may slowly evolve as commonsense is brought to bear on problems that are intractable to ideology.

Persecution

If we do not persecute each other that is for the most part because we do not care enough about religion to do so. As soon as you begin to care, zeal will tempt you in a thousand subtle ways to make it difficult for those who seem to you to be perverting the truth. And from discrimination it is a short step to persecution. The severest persecution in the world to-day is to be found in Communist countries, but the persecution of the Protestants in Colombia is particularly horrible because there the persecutors are not the enemies of Christ, but our fellow Christians. We give some particulars on another page. There may be much to be said against some of the Colombian Protestants; I cannot judge of that, but nothing can justify the way that they are treated. The fact that this persecution is carried out in the name of the Roman Catholic Church is no argument against the doctrines of that Church, but it does impose a special duty on Roman Catholics to see that justice is done to their separated brethren, the Protestants of Colombia.

J. W. L.

The Editors have been very encouraged by the way in which readers have welcomed the "Christian News-Letter" in its new form, and by the advice and criticism which they have offered.

One way in which you can be of great assistance is by suggesting the names and addresses of friends who would welcome a specimen copy and details of subscription rates. Just a postcard will do.

Atomic Education

MICHAEL PERRIN

It is characteristic of the American approach to the problems of atomic energy that someone in the position of Mr. Gordon Dean should have found it worth while, and also been able, to write his "Report on the Atom".† The voluminous literature that has appeared in the United States since the first official announcement of the practical application of atomic energy in the Hiroshima bomb covers the whole range from the extreme of inaccurate and uninformed guess-work to highly technical publications only intelligible to the specialist. American public opinion is being taught to take active interest in all aspects of atomic energy and this has, necessarily, led to the tendency for the subject to be regarded as a peculiarly American issue.

It is, of course, true that the United States ended the war in possession not only of scientific knowledge but of large scale plants in full operation which placed them in a unique and dominating position in the world. This has played its part in developing the myth, to which Mr. Dean refers, that "each atom bears the inscription 'Made in U.S.A.', except those that have been stolen from us."

It is, in the reviewer's opinion, unfortunate that no comparable effort has been made in this country to educate public opinion and that, therefore, discussion of the really difficult political, economic and moral problems that are associated with the further development and use of atomic energy is often based on too little knowledge. The recent publication of the contents of the 1943 "Quebec Agreement," since Mr. Dean's book was written, should enable a more balanced account to be written of the war-time collaboration between the U.S.A., this country and Canada, while the Stationery Office booklets on Harwell and the Atomic Factories give a better understanding of the progress that has been made here since the War. Despite these publications and the efforts of some interested groups and individuals it remains true, however, that the intelligent layman in this country is only now beginning to get a clear understanding of what is involved in the field of atomic energy and still lags far behind his opposite number in the U.S.A.

Mr. Gordon Dean held the very responsible position of Chairman of the U.S. Atomic Energy Commission from 1950 to 1953 and had been a member of the Commission for a previous year. He is a lawyer by profession and came to the subject of atomic energy with no technical knowledge of it. It is all the more remarkable that, in many of the

† *Report on 'The Atom'*. Gordon Dean. (Eyre and Spottiswoode, 16s.)

chapters, he has been able to describe the scientific principles involved and their application in many different fields with complete accuracy and, at the same time, in a way that should be clear to the non-scientist who is prepared to take the trouble to read it carefully.

Mr. Dean was Chairman of the A.E.C. at a time of great importance. In the years immediately following the war it was necessary both to transform the organisation, which had been built up and had operated under military control and conditions of extreme secrecy, into something which could have a permanent existence under the full glare of public interest and also to test the possibility of bringing the atom, through the machinery of the United Nations, under some form of international control.

Dr. Dean records the history of these two problems. The first led eventually to the McMahon Act and the setting up of the U.S.A.E.C. The constitution and method of operation of this body is fully described and is of special interest to readers in this country now, in view of the decision to transfer our own official atomic energy organisation from the Ministry of Supply to a new Atomic Energy Authority which will have scope for more flexible treatment of the subject than is possible within a Government Department. As is well-known, the early attempts to expand control of atomic energy to the international or supra-national level met with failure and it will be of great importance to see whether President Eisenhower's attempt to open this question again through the more modest approach of contributions to a "world atomic energy bank" will have greater success.

It was during Mr. Dean's Chairmanship of the U.S.A.E.C. that the American post-war research and production programme reached a stage when it became practicable to divert effort to the industrial use of atomic energy as a source of power. At the same time post-war work outside the U.S.A. in many countries, including Russia, had shown that the U.S.A. had no monopoly in this field. Mr. Dean states clearly and authoritatively the problems that this second important phase poses for America. He is at pains to explain the fallacy in the myth of "the American atom" to which reference has already been made.

A third major phase, which is just opening with the release of information about the hydrogen bomb, is too recent for more than passing reference in Mr. Dean's book, but the current debate can undoubtedly benefit by the availability of the background information in it. It is not only the American public which should be grateful that a man of Mr. Dean's ability, imagination and knowledge should have made this important contribution to the literature of atomic energy.

The Scientific Revolution

J. H. Oldham

It is great temerity on my part to write on this subject at all, since my acquaintance with questions relating to science is both recent and limited. But for many years it has been my major interest to try to understand the contemporary human situation, and it has been brought home to me with increasing force how profound and manifold have been the effects on that situation of modern science. I have in the past year or two read a few of what are commonly regarded as among the leading recent books on the subject, and—what is more important—I have been privileged to enjoy the friendship of a few scientists. And recently I presided over the week-end discussions of a small group which included in addition to one or two philosophers and theologians a small number of scientists eminent in their respective fields.

I have already used more than once the word science and I shall have to use it many times again. But it is a word that needs to be used always with extreme caution, since it may refer to a large variety of quite distinct things. I would myself deprecate *all* discussion of the relations between science and religion since, except in a clearly defined context, *both* terms without being given a more specific content are practically meaningless. The question, moreover, what science really is and does is the subject of acute debate. "It would be my thesis," says the eminent American physicist Dr. James B. Conant in his recent little book *Modern Science and Modern Man,* "that those historians of science, and I might add philosophers as well, who emphasise that there is no such thing as *the* scientific method are doing a public service."

I want therefore to make it clear that I am not expressing any view about questions relating to the nature or philosophy of science or the nature of scientific method or procedures, which are beyond my competence, though I have tried to gain an elementary understanding of them, and that I am concerned here solely with the historical *fact* of the rise of modern science and the significance and implications of that fact for the witness and ministry of the Christian Church today.

Professor Herbert Butterfield tells us in his book *The Origins of Modern Science* that the rise of modern science in the sixteenth and seventeenth centuries did not simply, as we commonly assume, bring a new factor into history to be added to all the other factors. It began to elbow at the others, pushing them out of their places and seeking to take control of the rest. It represents, he suggests, the birth of a

new civilisation, growing up within the framework of the Graeco-Roman and Christian tradition and intermingling with it, but seeking in fact to replace it—a civilisation, "exhilaratingly new, perhaps, but strange as Nineveh and Babylon." Sir Lawrence Bragg accepts the view that the advance of science "is one of the major events which at long intervals quite transform the whole nature of human life." The result has been a change in human mentality, a new attitude to life which, as Professor Karl Jaspers tells us "existed neither in Asia, nor in antiquity, nor in the Middle Ages." Not all students of history would give unqualified assent to this interpretation, but the view expressed is undoubtedly shared in substance by many eminent thinkers—theologians, philosophers, scientists and historians—and nearly all would agree that it contains a large measure of truth.

It is impossible to suppose that so fundamental and revolutionary an event in human history as the rise of modern science and technology can be without far-reaching implications for the witness and work of the Christian Church. The Church, it seems to me, is still only on the threshold of adjusting its mind and practice to this tremendous change in human existence, to the fact that man has through his science and technology become in a degree unimaginable to earlier generations master of his own fate and in that sense has arrived at adulthood.

My purpose is simply to define a problem. You will not expect me to offer solutions. To find the right answer to a challenge of such dimensions must be the work of generations. But we cannot begin to meet the challenge until we have made clear to ourselves the real nature of the problem to which we have to address ourselves.

I can perhaps best explain what I have in mind by taking an illustration from the experience of the foreign missionary movement. The expansion of Christianity throughout the world during the past 150 years is one of the remarkable chapters in the history of the Christian Church. The evangelistic task of the Church overseas has still to be pressed forward, but it is increasingly becoming merged in the larger enterprise of relating the Christian faith to the scientific and technical civilisation which has established its grip over the entire world. To that greater task the missionary movement has its own rich experience to contribute.

I began my career as a foreign missionary. The greater part of my active life was spent in the service of the international missionary movement. During that period, it was impossible ever to forget that before a Christian missionary can preach the Gospel in a foreign land he has to spend two toilsome years in learning the language of the

people to whom he goes. The task is inescapable; without acquiring the language there can be no evangelism. If a missionary delivers an address in English to an audience of Indian or Chinese villagers who know not a word of that language, no one will suppose that, however great his zeal and eloquence, the Gospel has been effectively preached to his listeners. Yet it is precisely that mistake that to a large extent and in relation to a particular but important section of the community —I wish to make no sweeping generalisations—the Church in this and other countries seems to me to be committing.

Meaning and Belief

Speech, as we are coming to see, is much more than a matter of vocabulary and grammar. There is today in diverse quarters a growing reaction against the view that statements and propositions have meaning in themselves; they are the utterances of living minds. The meaning of a statement cannot be separated from the person who makes it and the persons who hear or read it. The propositions advanced by every speaker and writer are inextricably rooted in a whole complex of hypotheses, theories, beliefs, assumptions and attitudes held by that speaker or writer and derive their meaning from these. They necessarily have a quite different meaning for those who hold a different set of hypotheses, theories, beliefs, assumptions and attitudes. Where these differences of presuppositions exist, there is need for a task of translation, which is just as inescapable as the necessity for translating the Bible into Chinese if it is to be understood by the Chinese people.

If there is any truth in what I said earlier about the newness and strangeness of the scientific and technological civilisation in which we are living, a tremendous task of translation has to be undertaken to make the Gospel intelligible to the large part of the population whose outlook is being shaped by the new influences. The number of students receiving a scientific and technical training is now greater, I understand, than that of those receiving other forms of education. That means in practice that many of them are growing up in an environment, and are imbibing ideas about the world and about man, in relation to which the Christian message makes no sense at all, and cannot make sense.

What is the Church going to do in relation to that situation? Is it to go on preaching the Gospel in terms that make sense to the preacher or teacher, but make no contact with the assumptions and experience of the hearers, and consequently make no sense to him? That seems to me as much a waste of effort and of breath as to preach the Gospel in English to a Bantu-speaking audience. What is the alternative?

There surely is only one. It is to do what the missionary has to do—learn the language of our hearers. We must refuse to be misled by the fact that both we and our hearers use the same English vocabulary into thinking that the words necessarily mean the same thing to them as to ourselves. We must start, that is to say, not, as we ordinarily do, with the message we want to communicate, but with the state of mind, the assumptions, the experience of those we want to help just as the missionary has to begin not with proclaiming his message but with the laborious study of Hindi or Tamil. When I speak of learning the language of those whom we want to help, I do not mean, of course, that we try to interpret the Gospel in the language of physics or chemistry. That would be an absurdity. It can't be done. I mean that we try to enter into, to share, their experience of life and to see life through their eyes.

Ten Thousand Answers

That is the task to which, as I see things, the Church has to address itself today. You will not expect me, as I said earlier, to offer any solution of the problem, not only because time does not permit of it, nor because in regard to the questions which arise at the deeper levels we are at present as far as can be from an agreed solution, but because to the particular problem of creating bridges of understanding between Christians and those to whom the Christian faith seems meaningless there is no single answer but ten thousand different answers that have to be found in different concrete circumstances. The languages we have to learn are not one language but many languages. We misconceive entirely the magnitude of the historical task which confronts us if we imagine that there is any one simple solution. The answer to the problem of which I have been speaking will come only to the extent that an increasing host of individuals in the next generation or two become, so to speak, bilingual—that is to say, set themselves not merely to teach the Christian faith in their own terms but to enter into the beliefs and modes of thought of those to whom they seek to commend it.

At the heart of the question of the relation of the Christian faith to a scientific civilisation lies the question of the nature of scientific knowledge and how far scientific knowledge is the only form of knowledge. This is a subject on which not only are there deep divergencies of view but on which the grossest misconceptions prevail widely on both sides, that is to say, both in scientific and in religious circles—misconceptions in regard to the nature both of science and of religious

belief. There are, of course, the theologians' answers, which are unfortunately by no means consistent with one another. But the problem to which I have tried to direct attention is that there are many people today who decisively reject, or at least profoundly distrust, the theologians' answers. What are you to do in these circumstances? I have suggested that the thing *not* to do is to go on repeating those answers, which may be convincing to Christians but are quite unconvincing to those whom we want to reach. The Church needs to make larger use of its Christian scientists. There are things which need to be said, for example, on the air which, if said by a parson, carry no conviction with a large number of people, but which, if said by a scientist of reputation, may receive attention. As a well-known philosopher wrote to me recently "Nothing is more deeply ingrained in the public mind than the belief that scientific form of knowledge is not only the firmest but the most important kind of knowledge." That is a state of mind of which we have to take the fullest account.

In view of this psychological situation I do not believe that a solution of the fundamental problems is going to be found from the Christian side alone. What needs to be done is to bring about a fruitful interchange of thought between representatives of the opposed traditions. I believe that in this field a good deal of highly important work is being done at the present time. But I doubt whether it has yet taken a form in which the results are readily available to those engaged in education unless they are prepared to engage in pretty wide reading. There appears to be a place for a book which would make available to educators the results of some of the fundamental thinking that is taking place today, provided that works of this kind are regarded as aids to, but in no sense substitutes for, the sustained efforts of individuals to enter into an understanding of the experience and attitudes of those for whom the Christian view has become a dead letter.

If we are to meet the demands of a historical situation, we must be on our guard against being content with premature and too easy answers, which have failed to plumb the depths of the problem. They will not, and ought not to, carry conviction. I often think of the warning of Theodor Haecker that we need "to beware of the terrible light-hearted simplifiers. They create the most hopeless confusion in the long run." It is sometimes said that as Christians we have the truth and our business is to declare it. It is quite true that it is our task as Christians to bear humble witness to a light that has been given us. But the claim that we are possessors of the truth may also be the expression of an intolerable spiritual arrogance and a culpable refusal

to recognise the limitations of the language in which we affirm our faith. If we are to enter into a genuine conversation with those who have been bred in the scientific tradition we must meet them on the ground of a common humility. As a friend of mine who is an astrophysicist said in a recent lecture in which he expounded the view that in science we make acquaintance only with symbols of the unknown, "When the orthodox in the Churches make similar recognition that 'we see in a glass darkly' the scientific conscience will not feel excluded."

The House Church

ERNEST SOUTHCOTT

The Church has been described as an extension of the Incarnation: St. Paul calls the Church the Body of Christ, and the Church is called through the power of the Holy Spirit to bring to the world Christ once Incarnate, always contemporary. But for most people in this country the message of Christmas has never become Incarnate and therefore never become contemporary; and the same is true of the healing, preaching, teaching Lord; of the Crucified, Risen, Ascended Lord; and of the Lord present in His Church to claim the world which He loved and came to save.

Even to the minority of people in this country who regularly worship in a Church Building the vocation of the Church to become Flesh in the contemporary situation, is far from realised. For most of those who attend a place of worship the Church is a place to go to rather than an extension of the Incarnation; a place in which the Sacraments are administered and the Word preached, rather than a fellowship which is to reach out and touch every bit of life in the way that Christ Himself touched life in the days of His Incarnation.

The development of the House Church is a way in which worshipping members of the Church in Halton are being taught to see that they are called to be the Body of Christ, to provide an environment in which the Holy Spirit can renew the Church; to help people to have an expectancy that the same Christ who walked in Palestine 2,000 years ago can walk to-day in the parishes up and down our country in and through His Church. Archbishop Temple translated 'Mansions' as 'Resting Places'. In my Father's House are many resting places. The House Church is providing many resting places for people on their way to Christ, on their way into the worshipping community and it is providing outposts

from which regular worshippers can take Christ out to the frontier, to those outside the worshipping community.

When the Church meets outside the church building the congregation look at what goes on inside the church building and what goes on in the world with new eyes. The Church in the House gets alongside people; it is based on the pattern of Nazareth and at the house level we can learn to understand the Gospel of the 30 hidden years of our Lord's life, which were an essential part of the good news, an essential part of the communication of God with man in Christ. Bishop Ramsey in "The Gospel and the Catholic Church" reminds us that "Christmas is as costly in self-giving as is Good Friday. Only the Crucifixion is the deepest visible point of the divine self-giving which entered history at Bethlehem and which begins in heaven itself." The whole of the Incarnate life of our Lord is God giving, giving, giving, loving, loving to the uttermost, and the Church is the special sphere in which this giving and loving is to be experienced in the world to-day.

In the Acts of the Apostles the Church gathered together. It was a meeting of the Church to rehearse what God had done and to rehearse what things God had still to do in their midst. They met to let the Church *be* the Church, to let the Church *be* the Body of Christ. To-day, too, the Church must gather as a congregation, as a parish meeting, to plan the parish policy of the congregation, for the parish, to *be* the Church at the Parish level. But to-day the Church also needs to gather together in smaller groups. When the congregation meets in dispersion in five or ten houses of regular worshippers in different parts of the parish, worship and work, Sunday world and week-day world take on a new complexion. When the Church meets by the dozen to study the Bible together, to pray together, to discuss together, the Church becomes the Church in a way that it can never do at the Parish Church level. At the House level the Church has something to learn about continuing "steadfastly in the apostles doctrine and fellowship and in the breaking of bread, and in prayers".

When the congregation meets in dispersion in five or ten houses of non-worshippers or lapsed worshippers in different parts of the parish the People of God are not discussing any longer how to contact the outsiders, they are meeting in the houses of outsiders. Once a month in Halton the Church meets in houses in order to be the Church intensively, to be trained in worship and mission; and once a month the Church meets in order to be the Church extensively, to meet with outsiders in their own houses, in their own homes, to get alongside the outsiders by their own fireside.

Christian Contagion

When the congregation meets in dispersion in five or ten houses in different parts of the parish to meet other Christians we are not discussing the Ecumenical movement in theory, we are not just discussing the findings of one of the World Conferences, or Councils, we are learning to get alongside each other at the ground level. In our houses we are learning that in Christ there is no one we haven't something to learn from. When the congregation meets in dispersion in five or ten houses in different parts of the parish to be present or to conduct a service for sick or elderly people or for any other people who find it difficult to come to the Church Building, the People of God are being trained to exercise their common priesthood. When the congregation goes out two by two to houses to conduct Sunday School classes, or goes out to visit those being prepared for Confirmation in houses or to attend or conduct a prayer meeting or a healing service in a house, or to bring the church to the house in any other way that the congregation see fit, the Church is becoming the Church, the Church is exercising its priesthood, it is claiming the whole of life for Christ. The Motto of this parish might be "Recover the Church in the House, or take the Eucharist back into life". Canon Lumb recently wrote "As the plagues used to do, Apostolic Christianity spread from house to house—if it is to spread and to take deep root in the shallow soil of contemporary cultures may it not be through the House Church or the House School?"

With the development of the House Church in Halton there has come a new sense of belonging to the Church; baptism is being rescued from superstition and individualism and it is no longer felt tolerable that people should be baptised and not have the challenge of Communion put to them by the Church going out in the context of the Communion Service to proclaim the fulness of Christian Initiation. We have come to a new sense of togetherness, we belong to each other and therefore we want to do things together. We come together to baptise because we are the community in which Christ baptises, we come together to break bread because we are the community in which Christ breaks bread. We come together to bear witness because we are the community in which Christ is to witness. A miner who had never been to church in his life before asked to be prepared for Confirmation three days after a Communion Service in his house, and a Confirmation Class is being held in his house. An invalid who has been receiving his communion for ten years, reserved at a celebration in his parish church, has become one of the power houses of the Parish through the Church going to his house.

The congregation can also meet in dispersion to get alongside people not as Christians but as fellow citizens, whether Conservative, Socialist or Communist, whether Jew or Gentile, whether Roman Catholic, Anglican or Free Church, to meet each other as people and to provide an environment in which Christians can listen and learn from non-Christians and non-Christians can listen and learn from Christians. Here is the Church claiming the world, here is the Church cradling democracy. Over a thousand years ago Theodore of Tarsus introduced the parish system into this country as the best way of building up the Church in the diocese under the Bishop. The parish system is still an essential way of building up the Church but there is also a need for a more local manifestation of the Church than the parish Church.

Ten years working in Halton and praying for the parish street by street has led to the House Church. It has led to a realisation that the House Church is as necessary as the parish itself for the building up of the Church, for the building up of the Body of Christ, for a realisation of the vocation of the Church to be the People of God. It has led to a conviction that the House Church is the way in which the cause of Unity is to be furthered in the world to-day and one of *the* ways in which Christian frontier action is to be initiated in the secular world.

Frontier Chronicle

A Conference Across the Frontiers

The sixth German Kirchentag, which has just taken place at Leipzig, may surely prove to be a landmark in the history of that divided country. Not only did 40,000 East Germans and 10,000 West Germans meet together, but some 300 foreign visitors eventually obtained visas for the week (though for English delegates this proved exceptionally difficult). On the Wednesday Dr. von Thadden-Triegleff, the renowned President of the Kirchentag, even entertained at the same table the Presidents of the East and West German parliaments, together with East and West church leaders and some ecumenical visitors.

The official attitude was, on the whole, extraordinarily helpful: but it is difficult to praise sufficiently the efficiency of the Kirchentag staff, who arranged transport, food and shelter for 50,000 guests. The gigantic programme of Bible studies, services, lectures and discussions, held in the enormous Leipzig Fair buildings (each *Arbeitsgruppe* or study group was about 4000 strong) was to English ears rather solid and heavy with theological teaching. One could sense, however, that the speakers were being properly careful: and certainly there were a few moments of tension, and occasions of political tactfulness. But for those who knew their Bibles, the teaching of the Church was clear, not a political criticism of socialism or of economic controls, but a definite stand against materialism and any subordination of Church to state.

But the great power of the Kirchentag was in the ordinary people there. They trudged from hall to hall, and crowded on the ancient tramcars, determined, despite the terrible weather (for it rained most of the week with the intensity of an English summer) to learn the Faith and to show their trust in God. The old people endured everything cheerfully, despite their wet clothes and poor shoes: and the *Jungegemeinde*—thousands of young people—showed that the younger generation is not going to fail the Church in either East or West Germany. Their rally on the Saturday, held in the colossal "Hall of the U.S.S.R.", was a particularly fine demonstration of their unity.

The final meeting, held in the open-air on Sunday, attracted some 250,000. Seeing this great mass of ordinary people witnessing to their God after so many bitter and hard years was a most moving experience. "Be joyful in hope" was the theme of the Kirchentag; and it was clear that many of these Christians have learnt, despite everything, a deep hope and faith and love which is a lesson to us all.

Education in Fellowship

This summer the holders of over 100 1953-54 World Council of Churches study scholarships will complete their year's studies. These scholarships, which provide a unique opportunity of studying the life and work of a Christian church in a foreign country, are a quiet but impressive achievement in church co-operation since the war. This last year the students were from 24 countries, with a large contingent from Germany, and reasonable representation from most other European countries In future there is to be a special emphasis

on the need to increase Asian participation in the scheme, despite the heavy fares involved. Thirty-three students went to the United States, eighteen came to Britain, and eleven held scholarships at the Ecumenical Institute, Bossey, Geneva.

Year by year W.C.C. scholarship holders are returning to take up responsible positions in their churches; and the world Church will gain immeasurably from the ecumenical experience which they have had. It is indeed not impossible that these scholarships will, in half a century, prove as important in the work of the Church as the Rhodes scholars have proved to be in the public life of the British Commonwealth.

Persecution in Colombia

In Colombia during the last six years there has been very considerable pressure by the Roman Catholic Church on the substantial Protestant minority in that country; and though there may have been provocation in some villages, it is not easy to explain the death of some fifty Protestant Christians and the destruction of about forty churches as isolated instances of mob violence in a period of political tension. Indeed the Roman Catholic hierarchy have during the past few months urged the Colombian government to accept changes in the constitution which would officially and finally deny to the Protestants freedom of press and public assembly and would put severe restrictions upon Protestant education.

Against these threats the Evangelical Confederation of Colombia has applied to the United Nations and to the Organisation of American States; and a strong delegation of American Christians recently pointed out to the Colombian government that Roman Catholics in the U.S. and other non-Roman countries expect and enjoy full toleration and civic rights: they urged that both recent pronouncements of the Pope and the general attitude of American Roman Catholics are directly opposed to the policy of the Colombian hierarchy. The American Presbyterian Church has granted some $18,000 for the relief of distressed Protestants. One sign that wiser counsels may prevail is that the Colombian president recently ordered the re-opening of five Protestant schools: unfortunately some 100 other schools still remain closed.

A European Religious Press Circle

There is in many European countries an increased concern that Christian editors and journalists shall co-operate in their professional problems and in the exchange of news and ideas. A preliminary meeting was held at the Evangelical Academy, Bad Boll, in 1951; and at a recent conference at Paris a European religious press circle was established, with Dr. N. G. J. van Schouwenburg, of The Hague, as chairman. Immediate plans include a conference for Easter 1955 at Copenhagen, and the issue of regular bulletins of background information on Christian events in Europe. The Circle will specialise in certain topics, rather than attempt to provide a complete religious news service: one study project to be undertaken is an investigation of attempts to reach those outside the churches through a popular style of Christian journalism.

Recognising the People of God

E. H. Robertson

It has been a frequent complaint that the Ecumenical Movement has been something of a professional conspiracy, with bishops and moderators and British Council of Churches officials working and arguing together almost out of sight and certainly out of hearing of the ordinary members of the churches. There may have been no little wisdom in these years of quiet preparation for a popular ecumenical movement; but since 1945, *at least, there have been many signs that active members of all the major denominations have been getting impatient for an insight into the opportunities and the problems of church unity. Such an opportunity was provided by the B.C.C. conference at Swanwick last Whitsun. The participants were chosen with exceptional skill; and as a result some* 275 *members, many of whom had never been near an ecumenical conference before, enjoyed an exhausting programme of worship, lectures and discussion together. Here is a personal summing-up presented to the conference at its close.*

St. Paul spoke of the Church in two great phrases: it is the "Body of Christ" and it is the "People of God". "People of God" is a tolerable description of what we are now. Our denominations are various tribes and we should strive to know the other tribes better, because we are one kin. Such a course would mean recognising the other tribes or churches as equally valid tribes or churches, whose leaders may behave in extraordinary ways, but none the less are valid leaders. One section of this conference finds that image congenial and urges more and more intertribal festivals. The other section suspects it, because it heals too easily the wounds of our division; it is not prepared to accept as valid the leaders of the other tribes. While it is prepared to agree that all the tribes contain members of the "people of God", it regards the tribal customs as divisions too deep to be explained by this attractive concept. It is for such reasons that this considerable minority prefer the phrase "body of Christ".

This concept cannot be used without pain to describe the situation of the churches as they are. They see the "body of Christ" torn asunder, perhaps crucified again by our division. There is no possibility of any logical argument to describe the various denominations as "members" of the "body of Christ". Instead, we see all too plainly that, in the words of St. Paul, the eye is saying to the hand, "I have no need of thee". This section of the conference seems to me to have taught us most. Their longing for the unity of the "body of Christ" is a more painful longing than that of those of us who prefer to talk of the "people of God". While we think of a triumphal march to unity, making the sacrifices of a campaign or a military engagement, they seek to heal the "body of Christ", whose we are, and thereby enter more closely into the experience

of His crucifixion. This, many have learnt. Those who still prefer "people of God" have seen the dangers of working for a federation of churches instead of a united church.

The first thing that has emerged from this is that when we talk of union we no longer have in mind a series of amicable relations between the churches, whereby it is possible to meet together without embarrassment. Even those who still believe that union should begin at the Lord's Table have learnt that there are many things to be overcome before that is possible. The united Church is seen to be one in which we meet without hypocrisy as brethren and servants at Our Lord's Supper or, in the language of another tradition, to receive the Sacrament. So much is clear about the nature of the Church for which we pray and work. Not very much more. As we approach it, we do so in penitence, because as churches, as well as individuals, we have sinned in our divisions. In this conference, the Anglicans have been most ready to repent, perhaps because it is more hurtful to think of the Body of Christ torn asunder than to think of the People of God divided. In at least one group this repentance took a particular form, in these words: Of this we Anglicans repent, "that we feel ourselves to be a step above the chapels, our ministries more fully so than others, our buildings better and older; that we are ourselves divided and do not always think charitably of those even *within* our church, who are different from ourselves". The Church of Scotland came next and made repentance of "pride at the superior intellectual equipment of our ministers". There are other examples of pride—spiritual, social and intellectual—made by Presbyterians, Baptists, Congregationalists and Methodists. The representative confessions of guilt do not pretend to carry all members with them—of any church—but they are the first signs of a step towards unity.

As this stage was reached by many at the conference, a desire grew to be able to take the Sacrament of Communion together. It was felt that those who together had repented and were genuinely at fellowship one with another were in a state to be together at the Communion Service, without profaning the Sacrament. Many feel that small groups may have reached the point of communion before the main bodies of the churches have united. The picture that has been used is again borrowed from the idea of the "People of God". It is not necessary for the whole people to cross the river into full communion at the same time. Small groups who have achieved unity may cross before. Here the rules of each church apply. It is possible for such groups to obtain permission to communicate together; but, as they grew, there would arise very soon the question of the validity of orders. Free Churchmen might take

Communion at the Anglican altar; but it would be far more difficult for Anglicans to get permission to receive the Sacrament from the hands of those whose orders were not recognised by the Church of England. Two signs of rebellion arose at this point in the Conference: one was a wish to break the rules and go; the other was to invent another sacrament in the revival of what was called the Lovefeast. Both are recognised as temporary measures. The recognition of the ministries of other churches was soon seen to be the crux of the problem. It was with this in mind that the Archbishop of Canterbury, some years ago, preached a sermon at Cambridge suggesting that if Free Churches would try out some form of episcopacy in their own tradition, there might be a step forward. The conference room saw that the Archbishop's offer was an offered gift and not an imposition. Anglicans hoped that new discoveries might be made about episcopacy if it grew for a while in fresh soil. The Archbishop had no intention of making the Free Churches into little Anglicans; he had enough of them already.

The present stage then seems to be that we recognise each other as members of the Church Universal, but that we are not so prepared to recognise each other's churches. The reason for this has already been described so far as the Anglicans are concerned as the regretful inability to recognise the orders of a minister not episcopally ordained. But there is also some difficulty among other traditions. To deal with this it has been suggested by many groups that various churches pray more together. Groups might be formed to pray for Evanston and the same groups might engage in Bible Study. The Study of I Peter with the help of Paul Minear's book, *New Every Morning*, has been recommended to the Conference. Other joint activities were suggested. E.g. one group saw a common task in caring for oversea students and watching for any signs of racial discrimination. The tendency of the conference was to adopt the formula: "If we are in Christ, we should express it in every way together except where conscience compels us to act separately". This seemed sound common sense, but would need a re-examination of much of our work, and when we have exhausted the things we can do together, we need to look even more carefully at those "conscience compels us to do separately". Long discussions on the conflict between liberty of conscience and authority have not yet borne fruit. In many of our disputes, particularly over ordination, there was a dangerous tendency to define the issues too sharply and present a new "either-or" position, when everything suggests a "both-and". All are convinced that we must be careful not to define too closely the area in which the Holy Spirit works. He is liable to flood all our channels and seek new ones.

The German Evangelical Academies

EBERHARD MUELLER

The "Evangelical Academies" of the Lutheran Church in Germany are perhaps the most vigorous of the agencies which are transforming the relations of Church and World in Germany. In the following article the founder of the movement for Evangelical Academies describes their work.

"The hardest people to get on with are those with whom we have to live", says the Swabian poet, August Laemmle. This has never been so true as it is in our century. Technical development has brought people together in unimagined ways, but it has separated them at the same time. Society is changing into one huge organism in which each cell depends for life on all the others. But these cells understand each other less and less. Millions of people live and work together, but they know nothing about their closest neighbours.

In such an age it would be fatal if the Church, too, were to become a body of specialists. But such a tendency exists. It finds expression in the pious view that the Church must limit herself to "the One, the Essential", which in effect means a surrender to the specializing spirit of the age. This leads to the one-way street of spiritual instruction given from the pulpit by trained theologians who live a life apart and have no contact with the everyday affairs of the world. Things which they feel cannot be treated from the pulpit are entirely excluded from consideration and left to the unguided conscience of each individual.

In the years after the war, which showed the terrible spectacle of a world deserted by God, the Protestant churches in Germany made various efforts to bridge the gap between theologians and laity. One of these efforts was the establishment of Evangelical Academies, the aim of which is to bring people together whose workday activities give them common responsibilities (or causes of conflict) and to confront them with the question: "Dear brothers, what ought we to do?" What should we do to understand the way of God in our daily life, and to establish better relations with the people with whom we have to live and work?

Recently an Academy held a session for shop assistants. They had many questions. One particularly worried them. "What do we do with the shop-pests?" They meant those well-known customers whose entry is the signal for every shop assistant to find something else to do. There was a notice in the cloakroom, "The customer is always right". Ought one to put up with every impertinence, or behave rudely? Ought one to prefer business success to truth? Was there some Christian way of overcoming these human problems? How can the shop become a

human entity, in which each individual takes a pleasure in service? What can each man from boss to apprentice do to help?

A question in another study group was: Can one exhort a worker to practise neighbourly charity in his factory? Can one ask that of him without first considering that in the factory he will be probably concerned with a collective entity rather than with individuals? It is not the individual but the climate of the whole workshop that decides whether it will be frosty weather there, or hot and thundery, or sunshine. One must understand something of how the climate of a collective community is formed before one can preach neighbourly love there. And this cannot be done without deep and serious study of the tensions that occur in modern industrial society.

The Church and the German Army

More dust than usual was kicked up because some Evangelical Academies held sessions for military questions. Pugnacious Pacifists invented all sorts of nicknames. But should the Church be content that, if German men again have to be soldiers, the same military education, the same conception of military duty, the same absolute prerogative of the soldier's oath and the same methods of warfare as we have seen before should revive unaltered? When the time for action has come, those who as army officers will have to share the responsibility of deciding such matters will not have much time for reflection. It were well that the Church should give them time for reflection now, so that their consciences be not faced unprepared with immeasurable responsibilities.

In all these matters there is no question of the Church having heavenly prescriptions to sell. Problems of that kind cannot be solved by individuals, but only by a group in which theologians and laity learn from one another. Permanent contact between the two is indispensable if the Church is to widen her message and carry it further in her preaching.

The cultivation of such contact does not simply mean getting people to talk their problems over. It means using such converse to lead on to the integration of a community. People to whom a session of one of the Academies has given their first contact with the Church, and counsel they have long sought, ask: "How can we go further?" What they look for is a community operating in their professional world, and the Church has hardly begun to build up anything of the kind.

So the Academies are trying to show men the way from a community of their sessions to a community in daily life, and look for helpers throughout the country to co-operate in this task. At this stage special gap-bridging problems arise. The manifold services of the Church must be

integrated. The Evangelical "Action Group for Labour Questions" is one of the fruits of these endeavours. It springs from a common recognition among Church workers and unions that their friends in industry and office must hold together if they are not to be ground down by the impersonal machinery of the labour collective. Already after barely two years of work, this co-operation has resulted in the formation of about a hundred Evangelical cells in large factories.

There are now fifteen Evangelical Academies in Germany, three of which are in the Eastern Zone. Each Academy has about fifty sessions every year, devoted to the most differing professions and walks of life. Each session is prepared beforehand in a preliminary meeting, to which leading representatives of the relevant profession are invited, people who are very often alien to the Church. The themes of the sessions are decided in discussion with the audience about their problems. In Western Germany the choice of participants is not limited to church communities, but includes lay organizations, professional organizations, trade newspapers, leaders and representatives of industry, etc. This has helped the Evangelical Academies to win a certain recognition outside Church circles, and they often enjoy the support of State organizations and individuals. Some of the Academies train specialists for various fields of work: teachers, farmers, manufacturers, etc. There is also a scientific study group drawn from all the Academies, which endeavours to bring the light of science to the elucidation of particular problems. And most of the Academies are forming "home circles" throughout the country among those who have attended sessions.

Nine years of work are only a beginning. It lies in the hands of God how and when it will end.

THE NEXT FRONTIER LUNCHEON

Canon E. R. Wickham of the Sheffield Industrial Mission will be the speaker at the next Frontier Luncheon, on 18th November.

Ecumenical History

S. L. Greenslade

A History of the Ecumenical Movement, 1517-1948. Edited by Ruth Rouse and Stephen Charles Neill. (London, S.P.C.K. 32s. 6d.)

As Dr. Kathleen Bliss said in reviewing this book, "What a relief all this is". Indeed it is a relief to be able to find quickly all those events and dates and organizations and persons one hazily remembered but could previously only track down, if at all, by much searching of many books. It is no slight to the present volume to begin by commending it as a storehouse for reference, enhanced in value by a 40-page bibliography and an index of 26 pages. However, it was not planned as an encyclopaedia; it was to be "a plain, readable narrative". I have been delighted to find how generally readable the contributions are, though sometimes, and then largely by nature of the material, the narrative is very plain. Further, while some of the book has to be a bare record of events, since perspective is as yet lacking, much of it is genuine history. How refreshing it is to read church history written from a new standpoint which demands both the reinterpretation of familiar happenings and the introduction of unfamiliar matter, judged to be marginal or negligible by earlier historians. Great men like Calvin appear in a new light; others win a new prominence like Leibniz, Dury and Ussher, not to mention such modern heroes of ecumenicity as Soderblom and John R. Mott. The swiftly-moving chapters which bring the story up to 1910 all strike me as being very good. I cannot vouch for their accuracy (here I content myself with knowing that each chapter was written by an excellent authority and scrutinised by other experts), but I do know how much I have to learn from them. The rest of the book deals in greater detail with the years 1910 to 1948. Some of this is more apt for consultation than delight, but the detail is important. Written by those who have first-hand knowledge of the events and the leading personalities, these chapters become sources on which future historians will draw.

If I venture a few reflections, it is in no belief that they are the most important conclusions to draw. We shall all have our own interests. For me one issue kept obtruding itself. Can we distinguish between essential and non-essential elements in the Christian faith, between the Fundamentals and Circumstantials of John Dury upon which Norman Sykes comments: "Here may be caught the authentic note of distinguishing between fundamentals and non-essentials which was the root-principle of the ecumenical ideas of his age"? And not only his age, around 1650. Similar distinctions occur in Erasmus and John à Lasco, in Acontius, Comenius, Hugo Grotius, Jurieu and the 'Swiss Triumvirate', in the Thirty-nine Articles and in "Church Relations in England". Can the distinction provide a basis of intercommunion or corporate union without reducing the content and coherence of Christianity? It is a point which troubles Catholics and Protestants alike. This, I think, is one of the biggest issues before us.

Next, this book forces us to recognize that the Church lives, and the ecumenical movement works, not in a vacuum, but in a very difficult world. Examination questions about the political factor in the early Christological controversies or the economic aspect of the Reforma-

tion are not uncommon. But the ubiquity of non-theological factors hindering Christian unity has still not been sufficiently grasped. To give a minor and personal example, I am sure that, as a young man interested in discussions between Anglicans and the Orthodox of the Balkans in the early 1930's, I had no idea that "Friendship with the Anglican Communion and participation in the ecumenical movement became associated in the minds of their peoples with pro-Allied policy. Every move in that direction was interpreted as an act of defiance against the Axis powers". (P. 665.)

There are endless other points of interest—big ones like the connection between missions and ecumenicity, and the pressure exercised by the younger churches, or more academic ones, like the attempts to locate a golden age of the Church, the *consensus quinquesaecularis* of Calixtus and the appeal of Anglicans to the undivided Church. But I must end by asking in what frame of mind the History leaves us. If we are lightly optimistic, we are brought back to sobering realities—so much endeavour, so many failures, so often an impasse, still so much indifference, so little sense of guilt. Yet how much has happened in the last fifty years! So far from being mere wishful thinking, is it not a reasonable interpretation of actual history to believe that the ecumenical movement of our time, like the missionary movement of the last century, is a manifest work of the Holy Spirit (I write this on Whit-Sunday) and that He who has already taken away much hatred and prejudice is indeed drawing us into godly union and concord? Bishop Stephen Neill finds the right phrase: "The last word of this History must be one of *quiet hope*".

We must all be grateful to writers, editors and publishers. The quantity is great, the quality high, the price low. Special thanks are due to the Disciples of Christ in America whose generosity made the enterprise possible.

Theological student, male, Hungarian Displaced Person, wishes to stay with English family (for two months or less) to learn English. Willing to help housework in return for keep. Will travel at own expense. Reliable references supplied on request. Reply to: Catharijnesingel 26, *p/a Stadig, Utrecht, Holland.*

Bonhoeffer

ROLAND C. WALLS

In Dietrich Bonhoeffer's prison letters* we see the springs of hope rising from a dark hole and are led forward—onward in the praying, thinking, suffering journey of the people of God. Dietrich Bonhoeffer has provided a new ground for hope and for resurrection in these fruits of his contemplation in a prison cell. He spent most of his adult life as a teacher and pastor. At one time a pacifist, he was later moved to take an active interest in plans which were being made for the overthrow of Hitler. His connections with these plans were suspected, and he was arrested by the Gestapo. These letters, papers and poems cover the time of his captivity from April 1943 till the time of his hanging in April 1945. They are the records of a man who bears the authentic marks of heroic sanctity, of a man who by patience and charity grew into such a stature that he could see over our heads and speak of things we have not reached.

In an essay prefixed to the letters he writes: "I believe that God both can and will bring good out of evil. For that purpose He needs men who make the best use of everything." Bonhoeffer was such a man, and to read his thoughts is to be brought up against the question at the end of his essay, "Are we still serviceable?" He certainly was, to the end.

The second part of the book is devoted to a selection of letters to his parents. Here the sensitivity and the charming greatness of the man is clear. He keeps them informed of little details of his daily life so that they should not worry, he lets them know how intensely interested he is in all that is going on at home—a wedding for which he writes a sermon from a prison cell, his anxiety about the air-raid shelter in the cellar; and then again he tells them of his joys—the ten tom-tits in a nest he found, the yard, and the bowl of dahlias he had been sent. Interwoven with these joys and fears he tells his people of his meditation and Bible reading, and particularly how often hymns come to him with great comfort.

But it is in the "letters to a friend", pp. 64-185, that the reader becomes fully aware of the greatness of Bonhoeffer. Here one is allowed to see the victorious struggle of a man to keep mentally alive when, as he said, "the sources of my intellectual life begin to dry up—secluded as I am I have no alternative but to live wholly in the past." Never for

*_Letters and Papers from Prison_: Dietrich Bonhoeffer. (S.C.M. Press, 12s. 6d.)

a moment does he give way, he sustains his interest in everything to such a point that one might think that one was reading letters written from a study, were it not for that everpresent clarity of insight which was born of silence and contemplation and discipline, things which in some Christian ages have been associated with the monastic cell, but come in this case from the cell of a prison in Berlin.

Perhaps the most illuminating and yet the most tantalising part of these letters are those in which Bonhoeffer gives his reflections on the present situation. What are we to make of these thoughts? Here is a real sense in which we have not arrived at where Bonhoeffer stood. "The time," he says, "when men could be told everything by means of words, whether theological or simply pious, is over, and so is the time of inwardness and conscience, which is to say the time of religion as such. We are proceeding towards a time of no religion at all—and that means that the linchpin is removed from the whole of our Christianity. If religion is not more than a garment of Christianity—then what is religionless Christianity? How do we speak in secular fashion of God?" Bonhoeffer is pre-eminently the pastor here. He is convinced that if we are to get a hearing for the Gospel to-day, we must take away from our language words and ideas that are now connected in men's minds with "religion", for it is just these that have become meaningless. He will not have God confined to some special department of life called religion. Even His very name has become a "religious" cliché and consequently false. No longer can we make ourselves heard in any other language but that of common experience; and that is by no means a bad thing. The Church must begin to think of herself not as "the religiously favoured", i.e. God's favourite—but as wholly belonging to the world. Just as St. Paul asked whether circumcision was a necessary condition of justification, our question to-day is whether "religion" is a condition of salvation. In the light of these thoughts, Bonhoeffer is drawn not so much to the "religious" as to the "religionless", not to catch souls but to find brothers. There is much here that reminds us of another modern saint, Simone Weil.

Bonhoeffer has set us our task and given us the warning not to retreat into "religion".

But lest we should think that the sole interest of this book is in contemporary theological problems, it must be said that these letters are primarily the record of a new and authentic spirituality based upon the New Testament. They show the discovery of inwardness and freedom by a man who found his last comfort and strength in the things he discovered. The Bible is concerned with the whole; man lives as

much from "outwards to inwards as from inwards to outwards". From a man who has seen the inside of Buchenwald comes the insight that we must not relegate God to some lost secret place, but confront man with God at his strongest.

As so often with the suffering of the saints, Bonhoeffer's imprisonment and death were not merely endured—they became part of something which he accomplished, and we may say of them as he said of his written work, "It is only in the spirit of prayer that a work like this can be begun and carried through".

The City Churches and Office Workers

STEPHAN HOPKINSON

The Rector of one of the newly designated "guild churches" of the City of London discusses the opportunities of his work

In spite of all that is being done by "priest workmen" and many others, the Church has not solved the problem of the approach to industrial workers, but an approach to the world of commerce, concentrated in the centres of our big cities, would seem at first much easier.

Consider, first of all, the simple geographical facts. Every town and city contains two or three "down-town" churches, which lie like stranded whales upon beaches from which the permanent population have fled. Here, in the City, are buildings to which office workers of every grade and different denominations can easily come. Unlike the immense factory buildings, where space is valuable, belongs to the management and can only be used by outsiders after immense trouble—the City church is its own master.

Further, it has three primary advantages. First, it is comfortingly anonymous. The man or woman can slip unnoticed out of the surging rivers of the pavements, either to say their own prayers and think out their own problems, or to talk with the clergy. In a factory or home parish, people sometimes feel that once they have spoken to the parson they are marked down as "pew-fodder." For this they may not be at all ready and so they fail to take the first step which might, were they left to themselves, bring them home at last. That there is need for this anonymous approach is borne out by the thousands of letters received by all the benevolent writers in regular columns of the daily Press as

well as by broadcasters. People long to talk and to talk freely—but they so seldom have the chance.

The second advantage is convenience. We all of us need sometimes to be alone and find, perhaps, that our local church is some small distance away. In far too many cases it is also locked. Only an infinitesimal proportion of Christian folk use their church at all on a weekday, but they very soon find the help to living that comes from making their communion, saying their prayers or hearing the Word, when it not only relates to the day of rest and worship but is intimately connected with the work from which they have just come and to which they will in a moment return. Just as the cabinet makers of the Kingsland Road pop in and out of the Jeffrye Museum to measure up a moulding or to copy a curlicue, so clerks and bankers can slip in and out of church to put before God the immediate problems of their daily employment.

Thirdly, the City church restores something of the tradition of the Christian guild. A high proportion, almost a majority, of the great commercial firms have some kind of Christian fellowship or cell, meeting sometimes on their own premises, more often in a nearby church. These groups sometimes suffer from an introversion and a narrowness of mind which can do more harm than good to evangelism, but at their best they are astonishing examples of what the Spirit can do with men and women in fellowship. Their influence can be felt through an entire office and affect to a marked degree staff and other policy. Frequently, the firms where such cells exist will hold a service—a voluntary service —annually upon a weekday and to that service all sorts of semi- or non-Christians will come from curiosity or friendship.

Hopeful though the future of such a church seems to be, there are three warnings to bear in mind. First, it must be a complement to the parochial system and not a substitute. The "gathered" congregation in a City church can so easily become a menace to the healthy life of the Church as a whole. It is for the City church, therefore, to nourish the sheep and bring back the strays, but to pack them off home to their own parish church at the week-end and not to exploit its position by fetching them yet again from their homes. Secondly, there must be a very high degree of inter-denominational fellowship. It would be monstrous to suggest that a firm can have an Anglican, a Baptist and a Methodist cell existing in rivalry. Men and women become Christians first and develop their denominational preferences only secondly. First converted, they must then belong to a concrete Christian fellowship—yet the divisions of Sunday mean surprisingly little on a weekday. Thirdly,

we have not as yet begun to touch the great problems involved in our system of commerce as we know it. At some stage we must bring the light of Christian truth to bear on all the complications of the present set-up. It will not be enough to concentrate upon making solitary Christians in business offices, if we are to leave outside our Christian thinking the whole setting of their working lives.

In industry and commerce alike, therefore, there is the opportunity of challenge for the Church. God grant that we in our age have the faith and courage to face it.

The Experience of South India

LEONARD M. SCHIFF

A Presbyter of the Church of South India who went out as an S.P.G. Missionary reviews the history of the movement towards union in the light of its results.

The Church of South India by Dr. Sundkler*, the distinguished author of *Bantu Prophets,* is a large book of 457 pages including a comprehensive Bibliography, indices and maps is a full-scale history of everything that led up to the inauguration of the Church of South India in 1947. As a member of the Church of Sweden Prof. Sundkler is able to regard the whole complex story with admirable objectivity; as a church historian he succeeds in deploying (with great ability) his mass of material which not only includes published documents but vast quantities of private letters and memoranda hitherto unknown, so that this is far from being a mere chronicle of events and discussions. There is in the book a feeling of urgency, of excitement and drama. Perhaps this is because the author is also deeply committed to the missionary cause. As all good historians should do, he sees in the events which he describes not only the personalities who played so great a part but also the forces which influenced their decisions.

A change of climate, a transplantation into a new culture can profoundly modify outlook. Thus, the Church of England has great privileges and its bishops a dignity and a social position utterly different from that of a nonconformist minister. But in India the Anglican Bishop ceased to be the proud feudal prince that his predecessors were thought to be and in his shabby white cassock and sandals may well

The Church of South India. The Movement towards Union,* 1900-1947, by **Bengt Sundkler. (Lutterworth Press, 25s.)

represent a pattern of evangelical poverty and simplicity. Similarly, a church which in England came to represent a protest against an official church, standing for democracy and freedom may in the new setting develop on lines more akin to the very concepts of authority which it had opposed in the past. Churches which in the sending country may have had a history of conflict or inequality find themselves in an utterly different situation in the mission field.

But it is not so easy to free oneself from history and it may be that the deepest problem of reunion is to find redemption from the wrongs of history without renouncing history.

Prof. Sundkler's approach may be summed up by his statement that "history only comes to life . . . when presented as an interaction and interplay of living people . . . and this history is made by men with different backgrounds and traditions who were changed as a result of being in South India and of working towards union with other churches". Tractarian or Anglo-Catholic Bishops in the Indian environment draw closer to the Evangelical standpoint and in the same position Congregationalists discover the need for a "Catholic" position, in this being helped by ecumenical theologians of their own denomination in the west. Certain Catholics in France have emphasised the importance of *milieu* and in the new milieu of India a particular church necessarily developed in another direction than in the home country. Much of the difficulty of the negotiations and the often bitter controversy which they produced result from the failure of those in the west to realise this factor of "transplantation".

It has been said that the union was precipitate but a study of this book suggests that the negotiations may have gone on too long. H. Sumitra wrote in a letter to the London Missionary Society in 1942 "Left to themselves Indians would have united long ago. But this long delay has meant valuable education to us".

It has been said that the scheme was western, and imposed on Indians, but it was conceived by Indians (particularly Bishop Azariah, with a vision of a truly Indian church) only they were not romantics. Church Order must be grounded in history and the task of determining this history was not avoided.

It has been said that the scheme should have been more radical and not merely a synthesis of divergent post-reformation traditions. But this study of the negotiations makes it clear how the early Church was always taken as a "blue-print" of the Church in South India. All were concerned with building the ancient church in new India. It is true that the idea of a blend of heritages became rather dominant and that those who with

resolve placed themselves into the "Church-to-be" may have been but few, but this "thrust" into the Church of the Future was attempted by some of the greatest leaders of the Union Movement and it proved fruitful.

A difficulty was the time-lag between the protracted and delicate negotiations and the change of theological climate. The machinery was working in the '20s in the world of Streeter and Headlam and Bartlet as well as that of C. H. Turner and Charles Gore. So at many points the goal was obscured by attitudes which now seem strangely dated. By 1947 the return to "orthodoxy" and a new attention to the Church in the New Testament, to Biblical Theology had transformed the situation. The merit of the great Bishop Palmer was to have anticipated at an early date the theology of the 'forties.

Anglo-Catholics bitterly attacked the scheme, so also did certain Congregationalists. When certain Indians were attacked because they stood out against Lay Celebration an influential Indian leader wrote to the missionary society "You are thinking in terms of a western missionary society. We must now think in terms of the Indian Church. We want Union". It is noteworthy that the Congregationalist North Tamil Council which stood out against the union subsequently became the Diocese of Coimbatore and elected an Indian Anglican as its first Bishop.

The Church of South India came into existence at last in 1947. 1947! the year of freedom, the creation of New India. It is interesting to read the long story of the inception of the Church of South India against the background of its life after six years. Those who may have accepted Episcopacy because there could not be union any other way have since discovered deeper reasons for the Anglican insistence on this great element in the heritage of the Catholic Church. Evidence for this comes from all the dioceses. The Bishops are exercising a wonderful influence as shepherds, teachers, and fathers in God, and it is becoming the right and proper thing for the chief pastor to receive the young into communicant membership by confirmation . . . A distinguished layman reared in Independency at a meeting with the Baptists wagged a finger and said "Remember this. Whatever else happens, we shall not give up our Bishops". An Anglican visitor heard a Bishop describing his work. He had been a Congregationalist Minister and the Anglican said that he had never heard a more adequate or more moving account of the episcopal office. The Bishop is a focus of unity and is often successful in restoring harmony in areas where personal or racial antipathies had created discord.

Since the Union there has been a great increase of missionary zeal and the most lively self-criticism. How can the Church become financially independent, is the structure of the Church too top-heavy, too Western, how can effective Indian leadership be secured? The Synod is permitting a controlled experiment in a "voluntary" (unpaid) ministry and a permanent diaconate. An Indian, H. Sumitra, who has been associated with the Union negotiations since 1920, is now Moderator. An Indian has also been elected Bishop in Tinnevelly. Before long Indians will be in a majority on the bench of Bishops. The Liturgical Committee has done remarkable work. The new Communion service has gained golden opinions all over the world and, as an Anglo-Catholic visitor to India remarked, "is well on the way to becoming the ecumenical liturgy". The service of Confirmation is being widely used and a lectionary has been put out for trial.

In Faith and Order, in Worship and Witness, the Church of South India has justified the long travail of its birth and the great vision of those who began the process of growing together which Prof. Sundkler has so admirably described. Repeatedly the Holy Spirit overruled the fallible judgements of men and operated through the machinery of conference and committee, even at points at which it seemed that all was lost. Now the "Pilgrim Church" goes on its way, confirmed in the Spirit and empowered to face the great tasks and the great hazards of the future.

Book Reviews

The Measure of Marxism

Christian Faith and Communist Faith. Edited by D. M. Mackinnon, London. (Macmillan & Company Ltd. 21s.)

The longer I live in the United States the clearer it becomes that the preconditions for a thoroughly adequate Christian treatment of Marxism-Communism are not available here, though some good work has been done by theologians who have lived for a long time the ecumenical life. On the whole one has as much chance of getting a steady estimate of Communism out of contemporary America as one would have had of getting a valid measure of Islam out of late mediaeval Europe.

The necessary conditions of good work in this field seem to be at least these: that Marxism shall have played some real part in shaping the social matrix out of which the work grows; that for those who write Marxism has presented, or does present, a sufficiently viable intellectual option to demand a reckoning; and that there be a recognition of the Church's perennial debt to heretics, in specific to *these* heretics. These prerequisites are simply not present in American Christendom. They are present in Europe and Britain; and they are present, conspicuously it would seem to me, in the writers of the present book.

Donald Mackinnon's name is a solid ground of confidence in itself; though, as generally happens when he's around, the proceedings are more notable for their illumination and exhilaration than for their order. That does not mean that the essential ground is not covered; it is indeed. H. A. Hodges and Denys Munby (in collaboration with the editor) begin with a compact account of Marxist theory and of Leninist-Stalinist practice, which is about as thorough and as fair as could be hoped for in the space. There are three essays, by R. V. Larmour, M. B. Foster and I. M. Crombie, on "Philosophical Issues Raised by Marxism". Of these, I find the first obscure, the second somewhat trite though thoroughly useful, and the third unsatisfactory in its ambiguity about what Christian ethical theory actually does with the utilitarian calculation. But these judgments are simply a reflection of my own obtuseness and my own prejudice. There are two succinct biblical essays in the latter part of the book, on "The Faith of the New Testament", by Christopher Evans, and on "The Christian Hope", by John A. T. Robinson. The latter especially is of quite exceptional importance. It is as suggestive and convincing a treatment of biblical eschatology as we have seen of late. Three essays on Man, Social Justice and History complete the main body of the symposium, written respectively by Martin Jarrett-Kerr, G. E. Hughes, of New Zealand, and Arnold Toynbee. I have some difficulty with the use Toynbee makes of the terms "historical" and "mythical" as a basis for discrimination between the great religious constructs, but there is no reason why he should agree with Niebuhr on what is probably only a semantic question.

Donald Mackinnon has two characteristic concluding essays on "Christian and Marxist Dialectic" and on "Prayer, Worship and Life". They are pro-

foundly Christian and profoundly illuminating on their own merits, but do not do what needed to be done, which was to give coherence to a somewhat "scattered" book.

What we have here are some of the best contemporary Christian essays on Marxism-Communism, some oblique but vital clarifications of the meaning of the Christian faith, and all-in-all one of the most important literary products of life on the Christian Frontier.

ALEXANDER MILLER.

Two Russias

Law and Social Change in the U.S.S.R. John N. Hazard. (Stevens, 25s.)
The Secret History of Stalin's Crimes. Alexander Orlov. (Jarrolds, 18s.)

One thing that is certain about the social system of the Soviet Union is that it is changing; and change in the attitude to law is one of the most important elements in that gradual transformation, but it is not easy for the layman to follow what is happening.

Professor Hazard's *Law and Social Change in the U.S.S.R.* is written on the assumption that its readers have the imagination to see the social realities behind legal detail. And many of his examples might be misleading to anyone who does not know the Soviet background. But within these limitations he has written a sound book. And his use of Soviet case law is fascinating. Some of the cases are like miniature stories by Zoshchenko. E.g., Gracheva was a buffet manager and she was accused of selling an underweight helping of herring; after many vicissitudes her case reached the Supreme Court of the U.S.S.R., where she got off by proving that the herring had been on the counter for so long that it might have got dried and lost weight in that way. And then there was Dukov, a railway conductor, who used to make passengers without tickets jump out as the train was passing an embankment.

By patient accumulation of detail, almost like *pointilliste* painting, John Hazard gives a picture of an evolving legal system that owes comparatively little to other systems of law, but often comes to the same conclusions as the rest of us because there is no realistic alternative. How does this generally agreeable picture fit in with other sources of knowledge?

Do not be put off by the name; *The Secret History of Stalin's Crimes* is a first-hand account by Alexander Orlov, a former high official of the OGPU, who "chose freedom" in 1938 and now publishes the first inside description of the Moscow treason trials which we have had. His tale is absorbing and revolting. Is it true? We have only Mr. Orlov's word for it. But he must have known the truth about many of the things which he describes, and his story tallies in its broad outline with what one knows from elsewhere. Moreover, he gives an explanation for many things which seemed completely mysterious. Why, for instance, was Yagoda, the OGPU chief, tried for the murder of Kirov? Because, according to Mr. Orlov, he had actually organised the murder (on Stalin's instructions) and too many people knew that the OGPU had something to do with the murder; so Yagoda had to be got rid of. Similarly, why were nearly all the former chiefs of the OGPU shot? Because they knew too much about the way in which the confessions of Kamenev and Zinoviev had been obtained, because they knew that Stalin

had not kept his bargains with some of the accused to spare their lives, and because they knew that some of those who were executed had been stool pigeons put to make false confessions and to implicate others as a task imposed on them by the Communist Party. But even granting all this, why were so many unimportant people compelled to make untrue confessions, when there was no question of these confessions being needed for a public trial? Because the OGPU had been told to unearth conspiracies and therefore had to find a given number of conspirators, real or imaginary, or be themselves punished for sabotage and treason; in other words, the methods of the five-year plans were applied to the work of the secret police.

The reader is told which investigator had charge of which prisoner, what methods they used and what their personal relations to their prisoners were. In some cases there was a strange, almost affectionate link between prisoner and interrogator, the sort of thing that was caught so well in Bridget Boland's remarkable play, "The Prisoner", where the Cardinal and his interrogator are old friends.

One cannot accept this ghastly picture of events as being true on the uncorroborated evidence of a man who on his own admission was involved in this terrible chain of inhumanity; few, however, of those who knew the Soviet Union would claim that such things are impossible.

But if the picture given by Alexander Orlov is broadly true, what becomes of John Hazard's picture? Surely if one is true, then the other must be wrong? The curious thing is that both are true in their way, though both are very incomplete. The only way to a realistic understanding of the Societ Union is to face from the start that the reality is full of apparent contradictions.

J. W. L.

Barth on Politics

Against the Stream. Shorter Post-War Writings, 1946-52. By Karl Barth. (S.C.M. Press. 16s.)

The present volume is chiefly to be valued because it contains the records of Barth's visit to Hungary in 1948, including the sermon that he preached in the Great Church in Debrecen on Good Friday. Barth is unique among our major theologians in that he has preached the gospel to a community of Christians behind the Iron Curtain, not from the security of the West but by going beyond the Curtain in person. What did Barth have to say to the Hungarian Protestants? That a responsible obedience to God means that they cannot either blindly oppose or blindly support the present regime. That to inroads upon freedom they must oppose a testimony not to the freedom of anti-Communism but to the freedom of the children of God. That to enjoy that freedom is to hear God's word in such a way that one is answerable, responsible to Him. To be responsible to Him means to think things out for oneself. "*Sapere aude.* Have the courage to use your intelligence", said Barth, quoting Kant. And remember that the Church belongs neither to the East nor West but to God who is Judge and Redeemer of both.

For us in the West Barth's theological refusal to identify the Christian cause with that of anti-Communism is of the first importance. For if few of us are willing to make this identification actively, a great many of us are insuffi-

ciently concerned to protest against it. God has set us to witness to Him in the place where we are, and this means that we must always be primarily concerned to proclaim God's judgement and God's redemption to our own community and not, as we are only too ready to do, to proclaim God's redemption of the West and God's judgement upon the East. Those in the West (notably Lord Vansittart in a letter to *The Times Literary Supplement*) who have attacked Barth for refusing to make a simply negative and hostile judgement on Communism have forgotten that such a judgement could be of no help to Christians who must witness to their faith under Communist regimes. Those pastors in East Germany who suffered imprisonment for their faith last year had a theology of politics far nearer Barth's than Lord Vansittart's.

For Barth of all men has never been afraid to say an absolute "No" to the civil power when it has threatened the gospel. Only he remembers that sometimes our motives for saying "No" are not beyond reproach. The gospel and American foreign policy may occasionally coincide: it is very easy to do as Emil Brunner does in a criticism of Barth included in this volume and to use the word "totalitarianism" (which has degenerated into a political swear-word) to cloak an attempt to identify them at a practical level.

One cannot underwrite everything Barth says. There is, I believe, a fundamentally wrong-headed attack on secret diplomacy; there is a tendency to see Europe from a Swiss view point and perhaps I may suggest, Irish fashion, that it is an insular view point. But one is aware throughout these essays of such distinction of mind and charity of spirit that we cannot but see in Barth the greatest theologian of our age.

ALASDAIR C. MACINTYRE.

France 1953

The Death of the Fourth Republic. By Ronald Matthews. (Eyre and Spottiswoode. 18s.)

Ronald Matthews entered Paris with the Armies of Liberation, in August 1944, and remained as a newspaper correspondent to experience and interpret the developments of the decade which has since passed. His book reveals French life both in its idealistic and sordid aspects and should serve as corrective alike to sentimentality and to cheap cynicism about our neighbours across the Channel.

A practising Catholic and a Socialist, Mr. Matthews evokes the historical background of present disorders; he recalls the repercussions of the Dreyfus episode and the rise of a Liberal Catholic Party under Lamennais. In greater detail he depicts the development through the period of Resistance of Communist intrigues to secure power at the Liberation, and the fatal consequences of the clash of opinion over Church schools which rent non-Communist progressive forces and prevented the establishment of a real French Labour Party.

"The France of 1953 is no sort of place for those who have not stifled the dreams and the hopes of the Liberation. It is a country where courage in public affairs is as rare as lethargy is universal. Its housing is crumbling to ruins, tens of thousands of Paris families are living in one-room hovels because a generation of vote-catching rent-restriction measures have pegged rents so low that

none will build except to sell to the rich . . . Every proposal so far advanced for tax reform has either been side tracked or eviscerated . . . Never have the ravages of alcoholism been so deadly, yet Parliament howled down a proposal that the cost of new alcoholic wards in hospitals should be met out of an additional tax on spirits".

Problems of evangelism and of the priest-workmen's movement are not mentioned in this book, although it throws some light on the interplay of forces within the Catholic Church and provides a vivid picture of the social scene amidst which such problems have arisen.

BERNARD CAUSTON.

China Reborn?

Through the Chinese Revolution. By Ralph and Nancy Lapwood. (Spalding & Levy. 10s. 6d.)

This important book is a disappointment. It is essential that the truth about Communist China should be believed, and that someone should thoroughly explode the myth that Chiang K'ai Shek has only to land on the Chinese mainland to command instant popular support. Here was a fine chance to do this, and it has been missed. The picture of modern China given in *Through the Chinese Revolution* often reads so much like a propaganda magazine that many readers will be inclined to class it with the reports of the Dean of Canterbury, and not give it the credit and thought it deserves. This would be unjust, for the authors have sincerely tried to present both sides of the picture. They include quite a number of incidents which do Red China no credit, but somehow always leave the impression that they are unimportant exceptions. The final effect is therefore too favourable to be convincing. It is not the whole truth.

Dr. Lapwood tells, in a sincere and challenging manner, how the great national movements, by which Communism has been implanted in China, have changed not only the material conditions, health, hygiene, education, agriculture and industry, but the spiritual lives of men and women. He sees how ordinary, selfish people are touched by the fire of patriotic Socialism, and give themselves whole-heartedly to the service of their country and the people. He sees a re-born China, filled with people who gladly live and work for others, building a state in which a decent standard of living, education, culture and healthy amusements will be the right of all patriotic citizens.

It is important to realize that this is a true picture of Communist China at its best, but it is not a complete or a general picture. The author's experience is that of a science professor and his family at Yenching, one of the best of the former Christian Universities, just outside Peking, which is one of the show places of modern China. Dr. Lapwood himself questions whether his picture is true of the whole country. He cannot travel freely to find out, but his Chinese friends assure him that it is. He forgets that most of his friends are also special people.

Actually his experience is much less grim than that of the reviewer in another, smaller city. It is also more attractive in some ways than even Communist propaganda would have us believe. On the news reels at our local cinema, we saw with amazement the change in Peking fashions from cotton uniforms to Western clothes and smart frocks, as described by Dr. Lapwood. Our college

was still wearing uniforms, even in 1953, and so were most of the people in the Chinese pictorial magazines. Quoting his schoolboy son, Dr. Lapwood writes: "We were taught to love our parents. The first part of our Patriotic Vow, called 'The Five Loves' says, 'Love your country, love your parents, love your teacher, love the People, love public property' ". An article in the December 1953 number of the Peking paper, *China Pictorial*, substitutes work and science for parents and teacher! In little things as in greater, this picture is modern China through rose-coloured spectacles.

The authors' earlier experiences in China, told in the first two chapters, made them thoroughly disgusted with the Nationalist Government. In contrast, the efficiency and lack of corruption of the Communists surprised them. Impressed by the results, they sought to justify the methods, and no longer questioned the motives. They evidently took the speeches of their Chinese friends at their face value—a dangerous practice, as, even under Communism, the Chinese custom of telling your listeners what they want to hear dies hard. It may be on this account that the authors record so little of the tension between Chinese Communism and Chinese Christianity. The anti-bacterial-warfare campaign and its implications are not even mentioned.

In spite of all this, *Through the Chinese Revolution* is an honest attempt to portray, as justly and fairly as the authors are able, the life and spirit of the new China. As such it should be read, and as such it presents a tremendous challenge to Western Christians. It suggests, by implication, three important questions: does truth really matter: does the end justify the means: if you don't want the rest of Asia to go Communist, what alternative have you to offer the suffering masses? These questions demand a Christian answer now.

MARGARET KIESOW.

Asia's Revolt

Nationalism and Communism in East Asia. By W. Macmahon Ball. (Cambridge, 25s.)

This book should be read by every one who is going overseas, whether as missionary, government servant or in connection with industry or commerce. It is equally important for those at home who control policy, or for those who would understand what is happening in Africa, India or the East. That is a sweeping statement, but I believe it is true.

Mr. Macmahon Ball, who is Professor of Political Science in Melbourne University and who writes from a background of personal experience in South-East Asia, sets out his purpose in these words: "It is the theme of this book that three great forces are active everywhere to-day in East Asia—nationalism, social revolution, and a revolt against Western control". He deals with India, Burma, Malaya, Indonesia, Thailand, Indo-China, Korea, Japan, and the Philippines: yet, under his expert guidance, we are not lost in a mass of detail, but are shown the salient factors in the recent history of these lands. Nowhere else can be found such a succinct and masterly analysis of political, social, and economic trends which follow a pattern as true of Africa as of Asia. Mr. Macmahon Ball, with pitiless clarity, makes a clear distinction between economic prosperity and social welfare. There is no question of the peace, the economic development, even the improved health which Western

Control has brought to many lands; but the new wealth has gone mainly to the Westerners or the Indians and Chinese who have controlled the new industries and the commerce. Little attempt has been made to train local leaders for commerce, industry or administration. Still less thought has been given to the welfare of the peasants, who form the bulk of the population. Now, with the growth of nationalism and of political consciousness among the common people, new revolutionary forces have appeared, and finding little understanding in Western rulers and in the newly-created local capitalist classes, they have too often turned to the Communists for organization and leadership.

H. A. WITTENBACH.

Patients and the Bible

A Doctor's Casebook in the Light of the Bible. By Paul Tournier. (S.C.M. Press. 16s.)

The author of this book is well known in Oecumenical circles as he is a physician in Geneva and a frequent attender of conferences at Bossey. The style of the book is one that is, unfortunately perhaps, increasingly unfamiliar in this country. Dr. Tournier is a Protestant who uses his Bible in a way that we nowadays associate mainly with Fundamentalism. Let no one be put off by this, however, for the matter of the book is altogether refreshing and very far from being in any way out of date or old-fashioned. Dr. Tournier is well read in modern medicine, especially psychiatry, and he brings his knowledge to bear when expounding a biblical text. Many important matters such as the connection between sin and disease are illuminated, but the particular merit of this book lies in the second section, which is entitled "The Problem of Magic". He here expounds very well the fallacy of assuming that "science" has emancipated man from magic. Every doctor knows, though few say, how credulous their most intelligent patients can be (even when themselves doctors!), but Dr. Tournier also continues the argument into Christians' lives and shows how easy it is for us also to indulge in magical thinking about the effects which religion might have on health and disease.

It is coming to be seen more and more that the personal life of the physician still counts for a great deal in spite of the modern advances in treatment. Psychiatry and especially psycho-analysis have made us a great deal more aware of the mental mechanisms whereby doctors influence patients for good or ill in treatment. The sceptical doctor will be inclined to say at the end of the book, "What is it that Dr. Tournier says and does that I do not?" Exactly the same thing is asked by students who are being taught the earlier stages of psychotherapy. The handling of the personal relationship between doctor and patient is something which can only be acquired indirectly and by practice. This applies *a fortiori* to Dr. Tournier's even more individual approach, though he himself would doubtless disclaim any originality in his method—it is merely expounding and acting on the ageless biblical truths about man.

However, to-day there are relatively few people to whom the biblical language means anything at all, and to fewer still is the Bible capable of coming alive and full of meaning for their own mental and spiritual problems. However admirably Dr. Tournier may handle his patients he must of necessity be limited to the few. Of course this

limitation is felt by all of us to a greater or lesser extent. Even the non-Christian doctor has to establish a common language with his patient if he is to help him, especially if anything like psychotherapy is to be attempted. One does not have to be a missionary in a foreign country to realise that there is a profound difficulty of communication between Christians and the secular world at the present time. Although Dr. Tournier does not specifically discuss this problem, his book illustrates very well how much of this apparently purely linguistic difficulty is really bound up with deeper issues.

D. A. POND.

The Christian Frontier in the Fourth Century

Church and State from Constantine to Theodosius. By S. L. Greenslade. (S.C.M. Press. 7s. 6d.)

In the two or three generations after the conversion of Constantine the Church was faced with the problem of what to do with a state and a society which call themselves Christian yet are very imperfectly Christianised. The Church could no longer stand apart from a pagan world; it must take responsibility for the whole of society. The frontier between Church and State is not the "Christian Frontier" in the sense in which the phrase is now used, but the two intertwine continually. Canon Greenslade's brief lectures on Church and State in the fourth century show a characteristic combination of learning and lucidity, common sense and originality, and they illuminate that great age in which the problems of the Christian Frontier first emerged.

J. W. L.

War Unlimited?

Christianity, Diplomacy and War. By Herbert Butterfield. (Epworth Press. 8s. 6d.)

Professor Butterfield is sometimes spoken of as a new Macchiavelli, but this is a misconception. He reminds us forcibly of certain aspects of our own behaviour which it is pleasant and easy to forget. But this is not Macchiavellian in the ordinary sense of the word. Professor Butterfield understands and respects the Christian Pacifist position, but he is no pacifist himself. His book is written for those Christians, confessed sinners in a sinful world, who wish to influence the immediate course of events and are prepared to face all the consequences of their actions.

In his view the 16th and 17th century wars of religion provide the clearest warning of what not to do; and the behaviour of European powers between the Treaty of Utrecht and the wars of the French Revolution give many examples of a sane, Christian-influenced approach to the problems of war and diplomacy. It is our good fortune that this was one of the very few periods in history when the distribution of power between rival and contiguous states and the ferment of new and disruptive ideas makes possible a close analogy with the present day. The immediate practical point which Professor Butterfield is out to make is that wars between nations holding radically opposed ideologies have produced barbarous atrocities when the combatants have been bent on unconditional sur-

render, but that when wars are conducted for limited objectives their evil is greatly reduced. This last is what has been done in Korea, and it is, according to Professor Butterfield, the only morally justifiable path to follow. We must trust to the healing powers of time and the gradual change of public attention to push what now seem irreconcilable antagonisms into the background, much as the difference between Catholic and Protestant have fallen into the background of our present political disputes. And in the meantime we must not push our antagonisms to their logical extreme.

The peculiar atrocity of the wars of religion was due to the fact that they were "wars of righteousness". The 18th century had learnt that lesson and it was generally ready to admit that there might be some justice on the other side. Consequently, its wars were limited wars and its diplomacy was often seeking for means of reconciliation even at the moment when armies were fighting. But the 20th century has forgotten the painfully acquired wisdom of two centuries ago. It has already conducted two devastating wars for righteousness against the Wicked Power of the moment and seems to be preparing a third. But it seems clear that another War for Righteousness would be even more disastrous than the 16th or early 20th century wars of that type. We must, therefore, realize, as even the cynical Frederick the Great once realized, that we all have an interest in world order, whether we admit it or not. So in striving to contain communism, we should fight as in Korea, for an admittedly limited objective.

But no summary will give a good enough account of these short, thoughtful lectures. They have not yet had their full impact on us; their message is unfamiliar to our generation, but it is all the more necessary for that. And it may be that Professor Butterfield has given us a beam of light to guide us on a dark journey.

GEORGE LAWRENCE.

THE LORD'S PRAYER

The third impression of PATERNOSTER, a meditation on the Lord's Prayer, first published as a supplement to the CHRISTIAN NEWS-LETTER *in January* 1941, *is available from "The Christian Frontier", 8 The Cloisters, Windsor Castle. Single copies, 3d. each; 2s. per dozen, post free.*

PATERNOSTER is "an attempt to translate into words of prayer some of the thought which has found expression in the News-Letter".

C.N-L. No. 62

Christian Journalism

The World and the Faith. Essays of a Christian Sociologist. By Maurice B. Reckitt. (Faith Press. 10s. 6d.)

The author of this collection of recent lectures and essays needs no introduction here: he has been a "frontier" writer in the Christian Frontier Council's meaning of the term since the first decade of the century.

Mr. Reckitt's approach to social studies is, predominantly, that of a historian, or of a sociologist concerned with the dynamics of the social process more than with its analysis, interpreting events according to a Christian conception of society. For examples in this volume, the chapters on Mediaeval Civilization and on *The Christian Retreat from Culture* form a consecutive account of a phase of cultural history, tendentious in the good sense, corrective of common illusions about the past, and leading up to a demonstration, in the next essay, of the indispensability of the historic sense to a humane civilization. Similarly, the two first essays, one a swift survey of the century between the two Great Exhibitions, *From the Crystal Palace to the Skylon*, and the other, a review of *Nineteenth Century Opinion*, repay reading together.

The above remarks imply a writer who is highly serious; but Mr. Reckitt is never ponderous; his style is brilliant and often witty. His literary apprenticeship was passed in the days—and largely under the influence—of Chesterton and Belloc. Like them, he has always been articulate in current political and social controversies, a commentator on immediate issues with an appeal to the more intelligent of contemporaries. The two lectures on Chesterton and Belloc printed here are remarkably fine accounts of those two giants of Christian journalism. They were men who, as Mr. H. V. Routh put it, "still believed that most evil things could be proved to be silly"—a belief which, if now dated, is not in itself absurd (after all, evils have their silly side) and which certainly gave zest and nimbleness to their argumentative style: it sometimes happily brightens Mr. Reckitt's.

Scholar that he is Mr. Reckitt really belongs to the tradition of Christian journalism of which these two writers were the great luminaries, perhaps the founders. Its appearance, providentially to cope with the most distracting period of "intellectual unrest", is a phenomenon which future historians will hardly ignore.

PHILIP MAIRET.

Sexual Inversion

The Heart in Exile. By Rodney Garland. (W. H. Allen. 12s. 6d.)

The conspiracy of silence about sexual inversion has been valueless both to the invert and to society as a whole. Recent publicity in the press has quickened the public conscience, but it would be folly to believe that legal reform or a change in the attitude of society will be the solution. That would still leave the invert with his own personal problem. To proclaim homosexuality as a moral defect is a disastrous judgment to which too many Christians are prone. This is a very different thing from saying that homosexual acts are condoned.

Several novels have been published in recent months dealing with this problem both among men and among women. *The Heart in Exile* deals with the condition exclusively among men. It is the story of a young psychiatrist, Anthony Page, who investigates the suicide of a friend. The dead man, Julian Leclerc, is known by Page to be an invert. Page is a disciplined invert himself. The mystery as to why Leclerc committed suicide leads the reader into the London "underground" where we learn a good deal about the social habits and style of living of these men and boys.

We find the natural invert, the ambivalent (Leclerc was one), and the pervert. A bitter sadness creeps through the book. We are confronted not only with the personal impasse which faces so many, and the longing for psychological cure by others, but also by the tragedy of "normal" people who become involved in all this, at first knowing nothing and then being caught in the trap of their own emotional attachment. Of them, Leclerc's fiancee never knows the truth at all. We watch her pathetic attempts to explain his death. She is always so wrong. And the reader catches the torture of Leclerc's terrible dilemma whether to marry Ann while remaining an invert himself. The father of Leclerc is perhaps the most pathetic; and as he speaks with loathing of his discovery of Julian's condition, he uses the word "pervert"—the only time it is used in the book.

It is clear that the author has made a careful study of his theme. In fact, many phrases occur which are only used among inverts themselves. His sociological analysis of the relations between men of different social classes is clear as far as it goes. He gains our sympathy for the protagonists. Yet the work is marred by excessive moralising which holds up the action of the novel. The reiterated self-justification of his characters is an important part of their position in society, but within the context of a novel the action suffers more than once because of it.

We leave them all feeling a deep sadness. For no one in the book is there anything other than a partial solution. This is honest. The seemingly simple remedy of creating a transference in the psychiatrist's consulting room is met sometimes with bitter disappointment. And if the book shows us the way towards a sympathetic concern for this acute problem of the sexual invert, it has achieved its end. It is, however, the reviewer's personal opinion that this is not the best study of the problem in post-war writing. Passages in Norman Mailer's *The Naked and the Dead* are worthy of mention, and so is Francoise Mallet's *Into the Labyrinth.*

F. J. GLENDENNING.

All in a Day's Work

RONALD BRYAN (*Bishop of Barrackpore, Bengal*)

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Letters to the Editor

DEAR EDITOR,

Is there really any glory in "the wealth of the Moguls, the diamonds of Golconda, . . . the absolute power of the victors"? Your view seems to be that there is. And it is on the basis of this sense of values that you have written your review of *The Men Who Ruled India* by Philip Woodruff in the CHRISTIAN NEWS-LETTER of April. The review reads to me as a deliberate effort to justify and whitewash the British conquerors of India. Some of your statements, such as "never has so much been done by so few" suggest a belief that the British Empire was built up with the sole purpose of doing good to other peoples. Nothing can be more hypocritical than such an attitude. Any conquest by one country of another, by force or by craft, is immoral and it not only breaks and humiliates the conquered but also corrupts and degrades the conquerors. I have found during my stay in this country that you are not the only well-meaning person to hold the views which you have expressed. But my surprise is chiefly at finding them in a Christian journal.

Yours sincerely,

A. M. ABRAHAM.

DEAR EDITOR,

Some words on your editorial in the April *News Letter*. We in the Soviet zone of Germany agree that it will be a slow business to build a new international order. And for us behind the iron curtain in East Germany, in Poland and in Czechoslovakia, there is one problem of supreme importance: how do we save ourselves and our people against the *permanent* infiltration of lies, tyranny, and an ideology based on the rationalism of the eighteenth and the nationalism of the nineteenth and twentieth centuries? When Dr. M. A. C. Warren writes in his essay (April issue, p. 85), with reference to Brunner's words about communism: "It is no less a picture of life in Sophiatown, Johannesburg, in the Katanga copper belt, in the African locations of Nairobi, or in the mill quarters of Bombay. It describes a secularized world on both sides of the iron curtain", we must say: *There are fundamental differences*. The life in these regions is surely far worse than our life as regards economic standards; but people there may, though very slowly, struggle for better conditions. They have their leaders, their meetings and strikes, their newspapers, and they can present petitions to the government without any danger of their lives.

In the countries under Soviet influence there are no such possibilities of action against oppression and tyranny. In every works there are spies; and if you go by tram or train and speak with your friend about police affairs, you are never sure that some listener will not denounce you. Therefore every family is alarmed whenever any man of the house does not return home at the ordinary time in the evening. A strike is treason against the state. The children in the schools learn: There is no God—all that is mysticism; and they must join the communist youth organisations if they wish to get any higher education. All this happens in countries formerly enjoying a high standard of civilization. We invite all who are of the opinion that there is much the same problem of a secularized society on both sides of the iron curtain to go to one of the eastern states of Europe, to speak not only with the authorities but with the working people in town and village; and such contacts must really be not just for days but for months and years!

Yours very truly,

May 1954. A FRIEND FROM EAST GERMANY.

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Frontier Miscellany

The new *Penguin Special* by the Bishop of Chichester, *The Kingship of Christ* (Penguin Books, 2s.), gives an extraordinarily complete story of the development of the ecumenical movement, showing admirably not only the painful searchings after unity of the theologians but also the practical achievements of the churches in living and working together. It is too compact a book to be very easy reading; but here is a first-class answer to anybody who asks "What *is* Evanston all about?"

There is no space to mention all the other Evanston pamphlets which are still pouring forth. Another rather shorter introduction to the ecumenical movement is N. V. Hope's *One Christ, One World, One Church* (Independent Press, 3s. 6d.). A very attractive set of little illustrated pamphlets on the work of the World Council of Churches have just arrived from Geneva: copies are available (9d. each) from 39 Doughty Street, London, W.C.1.

One pamphlet which links church unity and world unity is John Drewett's *We Would be One*: as we might expect it comes from the Highway Press of the Church Missionary Society (1s. 6d.). The C.M.S. is determined to educate its supporters both in evangelical concern and also in a practical knowledge of economic and political affairs, and this pamphlet reflects this admirable balance of theology and sociology. A number of other publications received recently would be very useful to Christians trying to study seriously problems of under-developed and colonial areas. They include David Mitrany's *Food and Freedom* (Batchworth Press, 1s. 6d.), and the important P.E.P. *Planning* pamphlets No. 362 *World Population Resources* and No. 363 *Private Capital for Under-developed Areas* (2s. each) from P.E.P. (16 Queen Anne's Gate, S.W.1.). These are brief and authoritative comments.

The Africa Bureau (69 Great Peter Street, S.W.1.) is issuing a well produced *Africa Digest* each month (1s.). A file of these digests would be very useful after a few months; for they include a great deal of useful factual information. An unusually well informed booklet, issued by the Edinburgh House Press, is *The High Commission Territories*, by L. B. Greaves, Africa Secretary of the Conference of British Missionary Societies (also 1s.).

Another way of giving material for study groups has been developed in recent years by the World Council of Christian Education, in association with the W.C.C. Youth Department. They produce not regular bulletins, but packets or dossiers of information on a given subject, including facsimile re-prints from a wide variety of magazines. Their latest packet, on *The Christian and his Daily Work*, has some very useful material in it. Enquiries to their English office, c/o Annandale, North End Road, London, N.W.11.

The Religious Book Club of the S.C.M. Press, which recently triumphantly reached its century in titles published, has issued for July Tom Allan's *The Face of My Parish* (3s., ordinary price 7s. 6d.). A book for anyone who despairs of local church life—and who is prepared to face a revolution in *his* city parish.

M. G.

OUR CONTRIBUTORS

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Rev. LEONARD SCHIFF.—S.P.G. Missionary on staff of United Theological College, Bangalore.

Canon H. A. WITTENBACH.—East Asia Secretary of the Church Missionary Society.

BOOKS RECEIVED

Mention in this list neither implies nor precludes subsequent notice.

The First and Last Freedom. Krishnamurti. (Gollancz, 13s. 6d.)
Christian Faith and My Job. Alexander Miller. (Woman's Press, N.Y., $1.)
Thomas Hardy. Douglas Brown. (Longmans, 10s. 6d.)
I Who Am. Lawrence Hyde. (Omega, 15s.)
The Way, the Truth and the Life. J. R. Macphail. (Oxford, 10s. 6d.)
Christian Realism and Political Problems. Reinhold Niebuhr. (Faber, 12s. 6d.)
Congregationalism: A Testament. Daniel Jenkins. (Faber, 10s. 6d.)
La Technique ou l'enjeu du siecle. Jacques Ellul. (Armand Colin, 1954.)
How Russia is Ruled. Merle Fainsod. (Harvard, 48s.)
From a Christian Ghetto. Geddes MacGregor. (Longmans, 8s. 6d.)
On Becoming a Teacher. T. E. A. Verity. (University of London Press, 6s.)
The Meaning of Hope. C. F. D. Moule. (C.M.S. Highway Press, 3s. 6d.)
The Biblical Doctrine of Man in Society. (S.C.M. Press, 7s.)
A Treasury of the Kingdom. Ed. E. A. Blackburn. (O.U.P. Cumberlege, 10s. 6d.)

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